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ing his administration, lay nearest his heart? What were his plans for the future of a dominion which he declared was to be preferred even to America?" The only discussion of the English colonies in America is to be found in a chapter on the Stamp Act, the credit for the form of which Miss Hotblack gives to "a certain obscure Mr. McCulloh", who was the chief adviser of Mr. Grenville. Grenville is, as so often, made the scapegoat for the plan of taxation of America that was forced upon him by the decision of the former ministry concerning the imperial policy to be pursued in America.

The book closes with a series of letters written by Pitt in 1758 and 1759 which have never before been published. The reviewer notices an unfortunate repetition of a sentence on page 3. On the whole the book contains a most satisfactory picture of the policies pursued by Pitt throughout the empire, and will be found indispensable to all students of Pitt and to those who desire to understand the implications in the financial measures of the British ministry concerning the dependencies of the empire.

C. W. ALVORD.

*The Town Labourer, 1760-1832: the New Civilisation.* By J. L. HAMMOND and BARBARA HAMMOND. (London and New York: Longmans, Green, and Company. 1917. Pp. xi, 346. \$3.50.)

THIS essay under the joint authorship of Mr. and Mrs. Hammond is an admirable example of the way in which historical data may be used to substantiate a mental diagnosis. Its basis is a study of factory employment in England during the first seventy years of the factory system; a study at once clear and dispassionate, and which, considering its brevity, is probably the best that so far has been written. But the book was projected really for a different and much more original purpose. It is a commonplace of the period that steps taken by the factory operative to raise his standard of living encountered from the upper and middle classes a concerted suppression. This suppression did not spring altogether from the instinct of employers to adjust wages to their own advantage. It arose in large part, as this work implies, from a perfectly honest difficulty the upper classes experienced, in reconciling the self-assertion of the laborer with the accepted and traditional foundations of social order. Thus the question of the laborer's well-being widens out from one of wages pure and simple to one involving the thinking habits of, roughly speaking, the rich and the poor, in their reciprocal relations during the first two generations of the factory age. To describe and to determine what these thinking habits were, to lay bare their characteristic activity, to give a mental diagnosis of the utter disjunction between rich and poor within the social fabric, is to bring the study of the Industrial Revolution within the scope of an entirely new criticism; one which must deepen the meaning of the period as the forming point of nineteenth-century judgment upon class issues.

The argument of the book leads to a dilemma, which, faced by the upper classes, inhibited their remedial thinking. As a group they found both their reason and their emotion bewildered at the human wretchedness of the period. They accepted in a fatalistic spirit the laborer's impoverishment; they stared at his destitution through a complete paralysis of constructive thought; they deferred to eminent speculative authority for an inhuman law of wages. Yet any move on the laborer's part to secure an adequate standard of comfort provoked spontaneously an activity of repression on the part of the upper classes, in striking contrast to their passive acquiescence in the evil they could not themselves prevent. Thus "thoughtful people" were led to take refuge behind a "complacent pessimism": a vicious legacy to be passed on to the nineteenth century, obscuring the century's earlier judgment of its own inherited social cleavage. It is impossible to trace this argument, and the circumstantial data upon which it is built, from its beginning to its conclusion in the two chapters on the Mind of the Rich and the Mind of the Poor, without feeling that the authors have created an unexpected interest in the field they have investigated; an interest for which the method and technique of the present school of social reconstruction in England is largely responsible.

On the subject of the assertiveness of the laborer and its repression, the book offers material that has not been used before. This is found in the Home Office Papers, which are a revelation as to the machinery of justice in the factory towns. The Home Secretary, as has always been known, was anxious, from fear of the industrial Jacobin, to break up laborers' associations; but the local town magistrates, drawn from the employers and the parsons, seem to have used the combination laws as a handle for petty tyrannies, venting a malicious spite upon the laborer, the one from a class, the other from a denominational sectarianism. More noticeable still than actual coercion through the law was the moral repression through the teaching of upper and middle-class evangelicalism, which inculcated submission and made self-assertiveness one of the major iniquities. The connection, however indirect, between the prevailing evangelicalism and the retention of a low wage is one of the most original suggestions of this study. It is a distinct contribution to the integration of religious faith with the psychology of classes and types, and also with the psychology of political judgment.

The total effect of the work, with its vivid and confident analysis of mental habits, is to make the period of the Industrial Revolution much more intimately the background of the nineteenth century. It is delightfully written; and, for anyone interested in what passes under the current phrase of constructive political thought, it somehow happens to strike a most inspiring note.

C. E. FRYER.